

Existentialism as a Forcing



By Slavoj Žižek

I. Individual Life and Totalisation, as under the aspect of Agamben and Foucault

If one is part of the inclusion of an element to the total process, the usual condition of the individual is in Agamben, a whatever singularity that is purely potential, and is totalisable as a concentration camp which then is the meaning of history and episteme. Instead my own approach was to individuate a singular totalisation of big Other, as discourse of the analyst. Sirohi goes one step further and totalises his individual as heroism. It means that biopolitics is the feminine sexual difference, but also the exception, a revolutionary or as Sirohi argues a professional revolutionary who totalises as the individual.

II. Totalisation and History of a Marxism and Psychoanalysis

Then of course there is CIA and Sirohi and their operation as existential life which is engaged stance and temporality, which then dis-engages into pure potenza, or Hebrew Torah as world. This is the process of embedded practices which then retotalises the world as the process of history which is made, but not in conditions of one's choosing, as Walter Benjamin argues about history. This then means that politics and history is the panopticonic gaze of a discourse of psychoanalysis, previously admitted to Piaget and Lacan, as the problem of a psychoanalyst who is distressed, but in Sirohi, the drama of the object a, is constituted as revolutionary overcoming of the deadlock, by existential forcing and encounter.

III. A Prophet - Sirohi

I then re-structure this simple form of reading works and Quran, Bible and Torah as a form of life, to its constellation in eight parts of the recent breakthrough of his theological writings.

- I. A man as Prophet.
- II. Prophet's life in Mecca